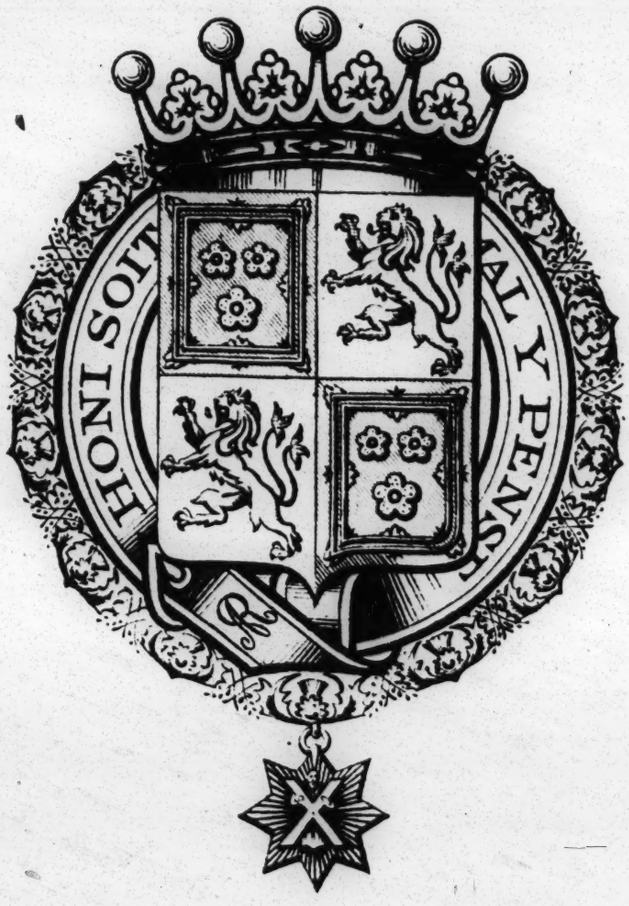
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AL Y PENSE

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THE RECANTATION OF MAISTER PATRIK ADAMSONE, sometime Archbishop of *SAINT-ANdrowes* in Scotlande.

1598.

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The gud man of Barqot, Harry Crawfurd, my Lord Ochiltreis ſeruant.

THE PRINTER TO THE READER.

FTER that the iuſt copie of this Recantation, good Reader, came ſundrie times to my handes in writt, I wes moued at laſt, for the great benefite of many, to put it in print, as a worthie monument of Gods mercie towarde his Church, in iuſtifying the righteous cauſe thereof, and in condamning the crooked courſe of all ſortes of adverſareis, and that ſo plainelie and mightilie, that it can not be denied bot to be done by the verie fingar of GOD him ſelfe, and not by the witte or policie of man. For howſoeuer ſome euill affected perſones, adverſareis to Chriſtian Diſcipline, ſurmiſe this Recantation to haue bene craftelie procured, or rather violentlie inforced by the policie of the contrarie partie (as they ſpeake) yet the credite of the worſhipfull and faithfull witneſſes, yet aliue, that teſtifie the trueth hereof by their hande-writtes and ſubſcriptions, according as the thing with the haill circumſtances thereof wes done in their ſight and hearing, as hereaf-

ter

ter truely is set downe, plainlie proueth the work to be of God, and not of man. Which thing as it ought to moone the godlie to an earneſt thankeſgiuing, for ſo rare & great a benefite: ſo it ſhould worthilie terrifie the adverſareis of all ſortes, from further ſtriuing againſt the trueth of chriſtian Diſcipline, no leſſe iuſtified here by their owne mouth, as it were, then wes Davids innocencie by the mouth of Saul, when he ſaide: Is this thy voyce, my ſonne Dauid: Thou art more righteous then I: Whiche more cleared Dauid, and condemned Saul, then if either Dauid himſelfe or any of his friendes or fellowes, by worde or writt had taken vpon them to make his Apologie. For this recanter wes no meane aduerſary to true Diſcipline, or one of the cõmon ſorte, but a chiefe Ringleader, & one that as in ſtyle moũted to the hieſt Antichriſtian (if not heatheniſh after the maner of Flamine and Archiflamine) digniteis in Scotlande: ſo in will, diligence and all induſtrie negotiating againſt trew reformation, none either did or wes able to matche him. Whoſe extorted and cõſtrained confeſſion by the hand of God, though volũtarie in regard of mẽ, as wraſted out of the mouth of one of the chiefeſt in name of all the reſt, ſhould worthily moue all of his coate and complices, to kicke no more againſt prickes, leaſt otherwiſe continuing with

Saul

Saul in persecuting Dauid, against their owne consciences, they be brought (in Gods righteous iudgement) at last to some tragicall and miserable end in this life, and to eternall torments in the world to come: Which is spokē not so much in regard of such graue and learned fathers, as not of ambition, but through the iniurie of the time, for holding out euill persons from those dignities, Who would make hauoke of the Church, & for staying the furie of the storme of persecution of the brethren, which otherwise no doubt would ensewe, are cōtented (being called) for the quietnes of the Church to accept for an interim and time, till God send further reformation, that vnpure and monstruously mangled Ministrie of thinges that otherwise are meere asultata, as We say, and not competent in one person, to witt, a cōtemptible ministeriall seruice, making men to be compted the offcourings of the world, and a lordlie pompeous gouernement like to that of the nations plainlie forbidden by Christ in these words, vos autem non sic, but ze shall not be so: To these men I say, Who wilbe readie vppon all occasions, to farder reformation, the former threatnings apperteineth not so much as to the malitious persecutours of the true Ministrie vnder the name of fathers of the Church, for maintenance of their ambition.

Brethren

8. Aprilis 1591.

BRETHREN, vnderstanding the proceedings of the Assemblie in my contraire, and beeing nowe withholden by seiknes from presenting my selfe before you: that I might giue cõfessiõn of that doctrine quhairin I howp that God sall call me, and that at his pleasure I might depairt in ane vnitie of christian faithe: I thowght gud by wreitt to vtter the samyne to zour wisdomes. And lykewayis to craue zour godlie wisdomes assistance, noth for the restitutioun of any warldlie pompe or preeminence, quhilk I little respect, bot to remooue from me the slanderis quhilkes are raised in this countrie concerning the variance of doctrine, speciallie on my pairt, quhairin I protest befoir God, that I haif onlie a single respect to his glorie, and by his graice I sall abyd heirin vnto my lyves end.

First

FIrſt, I confes the trew doctrine of chriſtian religioun to be publiklie tawght & rightlie annuncied within this Realme, and deteiſtis all papiſtrie and ſuperſtition, like as (bliſſed be God) I haif deteſted the ſamine in my heart, the ſpaice of 30. zeires, ſen it pleaſit God to giue me the knowledge of the treuth, quhairin I haif walkit vprightlie aſweill heir as in vther countreis, as the Lorde beires me record, vntill theiſe laſt dayes, quhairin partlie for ambition and vaine glorie, to be preferred befoir my brethren: and partlie for couetouſnes, I haif poſſeſſed the pelf of the Kirk: I did vndertake this office of Archbiſhoprike quhairwith iuſtlie the ſyncereſt profeſſors of the worde haif funde fault, and haif condemned the ſamine, as impertinent to the office of a ſincere paſtor of Godis word. And albeit men wold colloure the ſamen, and the imperfections thairof by diuers clokes, zit the ſamine can noth be conciled from the ſpirituall

eyes

eyes of the faithfull. Nether zit can the men of God, quhen they ar putt to thair conſcience, diſſemble the ſamine.

Nixt, I confes, that I was in ane erronious opinioun, that I belived the gouvernment of the Kirk, to be like vnto the kingdomes of the earth, plaine cõtrairy to the commaundement of our Maiſter Chriſt, and the monarchie quhairby the Kirk is gouerned, not to be onely in the perſoun of our Sauiour Chriſt (as it is) bot in the miniſteris, quho are nothing bot vaſſalles vnder him in an equalitie amang tham ſelfis.

Thirdlie, That I married the Earle of *Huntle*, contrair to the command of the kirk, without the cõfeſſion of his faith, & profeſſion of the ſincere doctrine of the word, I repent, and craves God pardon. That I traveled both by reaſoning and vther ways to ſubiect the kirk-men vnto the Kings ordinance, in things that aperteine to eccleſiaſticall matters, & thinges of cõſcience, I aſke God mercie, quhair-

vpon

vpon grait enormiteis haif fallen furth in this countrie.

That I belived and ſo tawght, the preſbitreis to be a fooliſhe inuentionne, and wold haif it ſo eſtemed of all mē, quhilk is ane ordinance of Chriſt, I craue God mercie.

Forder, I ſubmit my ſelf to the mercie of God, and iudgemēt of the Aſſemble, not meaſuring my offences by my owne ſelf, nor infirmiteis of my awin ingine, bot vnto the gud iudgement of the kirk, to the quhilk alwayes I ſubiect my ſelfe, and beſeekis zou to make interceſſionne to God for me, & to the King, that I may haif ſum moyane to liue, & conſume the reſt of this my wretched tyme, for winning of quhois favors (quhilk fooliſhlie I thoucht thairby to obteine) I committed all theis errours.

As quhair I am burdened, to haif ben the ſettair furth of the buke called *The Kings declaration*, quhairin the hol ordor of the kirk is condemned and traduced,

I proteſt before God, that ſo I was commandit to wreitt the ſame by the Chancellair for the time, bot chieflie by N. (an vther grait courteor) quho him ſelf penned in the ſecond act of parliament, cõcerning the powar and authoritie of Iudicator to be abſolutelie in the Kinges powar, and that it ſuld not be lawfull to any ſubiect to reclame fra the ſamin, vnder the penaltie of the act, quhilk I ſuppoſe was treaſoun.

Item quhair it is alleagit that I ſuld haif condemned the doctrine annunced & tawght by the Miniſtrie of *Edinburgh*, and to haue allowed onely concerning obedience to the Prince, I confes & proteſtis before God that I neuer vnderſtud nor zit knew any thing bot ſinceritie & vprightnes in the doctrine of the Miniſteris of *Edinburgh* in that point, nor in any vther.

Forder, I confes I was the authour of the Act, diſchargeing the Miniſteris ſtipends, that did not ſubſcribe thoſe actes

of

of Parliament quhairwith GOD hath iuſtlie recompenſed my ſelf.

As for any violent courſe, it is knawen wel ynough quho wes the author thairof, and my pairt wes tryed at the impriſonment of Maſter *Nicol Dalgliſche*, Mai. *Patrik Malvill*, M. *Thomas Iak*, & vthers.

Moreover I graunt I was moir buſſie with ſum Biſhops of Englande in preiudice of the diſcipline of our Kirk, partlie quhen I was thair, & partlie by our mutuall intelligence ſenſyn then, became a gud chriſtian, mikle leſſe a faithfull Paſtor.

Nether is thair any thing that moir eſhameth me then my often diſceauing and abuſing of the Kirk heir to foir by confeſſionnes, ſubſcriptionnes, proteſtationnes, &c. quhilk be far from me now and evir hereafter, Amen.

Sic ſubſcribitur,

Zour Brother in the Lord

M. *Patrik Adamſonne*.

AS quhair zour wiſdomes deſires to haif myne own opinion cõcerning the buke of the Declaratiun of the Kinges intentioun, the ſamen is at moir length declared in the confeſſion quhilk I haif exhibit alreadie, quhairin I haif condemned all the hole artikles thairin contained, like as by theis preſentes I cõdemne thame.

As quhair ze require quhat became of the bukes of the aſſemble, all quhilkis I had preſerued hole vnto the returning of the Lords & Miniſtrie out of *England*, and if I had noth preſerued thame, my Lord of *Arrane* intendit to haif maid thã be caſt into the fire: and vpon a certane day in *Falkland*, befoir then war, deliuered to the Kings Maieſtie. The Biſchope of N. accumpanied with M. *Henry Hamiltonne* rent owt ſum leafes, & deſtroyed ſic things as maid agains our eſtaite, and that not withowt my awn ſpeciall allowance.

As for the bukes quhilk I haif ſet furth,

I haif

I haif ſett furth no thing except a commentarie vpon the firſt chapter of Paule to Timothie, quhilk I did direct to the Kings Maieſtie, & kept no examplar beſide me, and vnderſtandes that M. *Iohnne Geddie* gat the ſamyn from the King, and lent it to M. *Robert Hebpurne*.

Farther I wrote nothing, but onelie maid mention in my preface vpon the Apocalypſe, that I ſuld write a buke called Pſyllus, quhilk (being prevented by diſeaſe) God would not ſuffer me to finiſhe, and the litle thing that wes done, I cawſed to deſtroy it.

And likewayes I haif ſet furth the buke of Iob with the Apocalypſe, and the lamentationnes of Ieremie, all in verſe, to be prented in Englande: as for my intention I am not diſpoſed or in abilitie to writte any thing at this tyme, and if it pleaſed God I were reſtored to my health, I wald change my ſtyle as *Caietanus* did at the councill of *Trent*.

As for *Sutclinius* buke agains the forme

and

and ordour of the Preſbitreis, ſo farr am I from being partenar in that warke, that as I knowe noth the man, nor had neuer any intelligence of the warke befoir it was done: ſo if it pleaſe God to giue me dayes, I will wreit in his contrarie to the mantenance of the contrarie confeſſioun.

Prayes the Brethren to be reconciled and to be at vnitie & peax with me, and in tokē of thair forgiuenes, becaus health ſufferis me noth to goe over to the College quhair ze are preſentlie aſſembled (quhilk I wold gladlie doe to aſke God and zou forgivenes) that it wold pleaſe zou to repair hither, that I may doe it heir.

Moreover, I cōdemne by this my ſubſcription quhatſoeuer is contaned in the Epiſtle Dedicatorie to the K. Maieſtie befoir my buke on the Reuelation, that is either ſlanderous or offenſiue to the brethren: Alſo I promiſe to ſatisfie the brithren of *Edinburgh* or any vther Kirk

of this Realme, according to a gud conſcience in quhatſoevir they finde thamſelfes iuſtlie offended, & contrarie to the word of God in any of my ſpeeches, actions, or proceedings quhilk haif paſſed from me.

And concerning the commentarie vpon the firſt Epiſtle of Paule to Timothie, Becaus ther are diuers things thairin contained offenſiue, and that tendis to allowe of the eſtait of Biſhops, vtherways then Gods word can ſuffer, I condemne the ſamen.

The pages befoir written, dytted by me Maiſter *Patrike Adamſone* and written at my command by my ſervitor Maiſter *Samuel Cunninghame*, and by his hande drawin in the blankes, I ſubſcribe with my awne hande, as acknawlegeit by me in ſinceritie of cõſcience in the preſence of God, Befoir theſe witneſſes direct to me from the Synodal aſſemblie, becaus of my inhabilitie of bodie to repaire towards thame, *Iames Monipenny* Yonger, of

of *Pitmillie*, *Andro Wood* of *Stravithie*, *Dauid Murray* Portionare of *Ardeit*, Maiſter *Dauid Ruſſell*, Maiſter *William Murray* Miniſter at *Diſart*, Maiſter *Robert Wilkie*, *Dauid Farguſonne*, with vthers diuerſſz.

Sic ſubſcribitur,

Maiſter Patrik Adamſone.

Dauid Farguſoun witnes.

Maiſter Nicol Dalgleiſche.

Iames Mompenny of *Pitmillie*, witnes.

Andro Wood of *Stravithie*, witnes.

Maiſter Robert Wilkie, witnes.

Dauid Murray with my hande witneſſe.

Maiſter Dauid Ruſſell.

Maiſter Dauid Spenſs.

Maiſter Iohnne Caldclewgh.

Maiſter William Murray.

8. April. 1591.

Maiſte

Maister *Patrike Adamsones* owen answere and refutation of the Buke falslie called *The Kings declaration.*

Haif interprised of mere remorse of cõscience to wreitt againſt a buke called *The Declaration of the Kings Maiesties intention.* Albeit it conteanith litle or nothing of the Kings awin intention bot my awin at the tyme of the writting theirof: and the corrupt intentionnes of sic as for the tyme wer abowt the King and abused his minoritie. Of the quhilk buke and contents thairof compyled by me at the command of sum chiefe courteours for the time (as is befoir wrettin) I sall shortlie declair my opinioun, as the infirmitie of sicknes and weaknes of memorie will permitt.

First, In the hole buke is no thing cõ-

tained but assertionnes of lies, ascribing to the Kings Maiestie that quhairof he was not culpable: For albeit as the tyme went, his Maiestie could haif suffered theis things to haif bene publisshed in his Realme, zit his Maiestie wes nevir of that nature to haif revealed ony manes persoun, or to vpbraid any man with calumneis, quhairof thair is a nomber contained in that buke.

Secondlie, In the Declaration of the second acte of Parliament thair is mention made of Maister *Andro Melvill*, and his preachinges most wrangfullie condemned in speciall, as factious and seditious, albeit his Maiestie hath had a livelie triall of that manes fidelitie & trewth in all proceedinges from tyme to tyme. Trew it is, he is earnest & zealous, quho can abyde no corruption (quhilk most vnadvisedlie I attributed to a fyrie & salt humor) quhilk his Maiestie findes by experience to be trew, for he alloweth weil of him, and knawith thinges that wer al-

leaged

leaged vpon him to have bene fals and contruved treacherie.

Thair ar contained in that ſecond act of Parliament diuers vtheris fals intentions for to defame the miniſtrie, and to bring the Kirk of God in hatred & invie with thair Prince and Nobilitie, burdening and accuſing the Miniſteris falſlie of ſedition &other crimes quhairof they war innocent,as likeways it is wrettin in the ſamen Act and Declaration thairof, that ſoverane and ſupreme powar, partaineth to the King in materis eccleſiaſticall, quhilk is worthie to be condemned,and not to be cõtained amang chriſtian actes,quhair the powar of the word is to be extolled, aboue all the powar of Princes, and them to be brought vnder ſubiection to the ſamen.

The ferd acte condemned the Preſbiterie as ane iudgement not allowed by the Kings law,quhilk is a very ſlender argument, for as cõcerning the authoritie of the preſbyterie we haif the ſamen expreſſed

preſſed in the Goſpel of Saint Matthew, cap. 18. quhair Chriſt cõmandes *To ſhewe the Kirk*, quhilk autoritie, being cõmanded by Chriſt, and the Actes of Parliament forbidding it, we ſhuld rather *obey God than man*. And zit the preſbyterie lackith nevir the Kings autoritie for the allowance thairof from the beginning, ſave onlie at that houre of darknes, quhẽ he was abuſed through evill companie. As for any vther thing that is contained in this act agains any order or proceding of the preſbyterie, it is to be eſteemed that no thing was done by the preſbyterie, without wiſedome, diſcretion and iudgement, and ſo hath receaved approbation againe by the Kirk, quhairvnto alſo I vnderſtand his Maieſtie hath giuẽ allowance, ratified & approvid the ſame, quhilk ſhuld be a ſufficient reaſon to repreſſe all mennes curioſitie, that ather haue or zit wold finde faul't with the ſamme.

The laſt article containes the eſtabliſhing

ſhing of ane Biſhop quhilk hath no warrand of the word of God, but is grunded vpon the policie of the invention of mã, quhairvpon the primacie of the Pope or antichriſt is riſen, quhilk is worthie to be diſallowed & forbiddẽ, becaus the nomber of the Elderſhip that hes iuriſdiction and overſight aſwell of viſitation as admiſſion, will doe the ſamyn far mair authenticklie, godlie, & with greater zeale, then a Biſhop, quhoiſe cair commõlie is not vpon God and his dewtie, bot vpon the warld, quhairvpõ his chief attendãce is. Conſider how that office hes bene vſed theſe fiue hũdreth zeiris begon, with quhat crueltie and tyrannie it hath bene exerciſed, ze ſall finde it to haif bene the chief cauſe that hath in euerie countrie ſuppreſſed the word of God: quhilk ſalbe euident to all that read the hiſtorie of the Kirk. As for my awen opinion, it ſeemeth to be neareſt the trueth & fordeſt from all kinde of ambition, that the Brithren in equall degree, aſſemble thãſelfes vnder

vnder thair head Christ, and thair everie man discharge his office cairfullie as he is commanded. And becaus weaknes of memorie and seiknes suffer me noth at length to discourse these matters, as I wold, I must requeist the good reader, to assure him selfe, that I haif written this without cōpulsion or persuasion of any man with ane vpright heart, and haif deliuered the same with a perfit sinceritie of minde so farr as infirmitie of flesche and blood doth suffer, as God shal iudge me at the latter day, and that the same reader accompt of quhat soevir thinges are omitted, that then are to be imputed to my imbecillitie of memorie, and the present sicknes, and not to my goodwill, quhilk was (I protest) to haif condemned everie point, zea evin to the false narration of the Bankit, and all the rest contained in that litle treatise called *The Kings Maiesties intention*, according as (I acknowledge) yen deserue to be condemned by the censure & iudgement of

the

the Kirk, To the quhilk always I ſubmit my ſelfe in quhatſumevir thing I haif either in word or wreitt attempted, either in that foirſaid Declaratioun or vtherwayes. By theiſe preſents ſubſcriuit with my hand. At *Santandrof* the xij. of May 1591. Befoir theſe witneſſes, Maiſter *Dauid Black*, Miniſter at *Sanctandrof*, Maiſter *Robert Wilkie*, principall of *Saint Leonardes* Colleg, Maiſter *Iohnne Aittoun* of *Emmathe*, Maiſter *William Ruſſell*.

Sic ſubſcribitur,

Patrik Adamſone.

Maiſter Dauid Black, witnes.
Georg Ramſay.
M. Iohnne Anthinlek.
William Lermonth.
Patrik Guthirie.
Charles Watſonne ſcribe.

I Mai-

I Maiſter *Patrik Adamſon*, declaires that this confeſſion and declaration befoir written, is my awen confeſſion, giuen with my heart, and ſubſcriuit with my hande, Befoir the witneſſis vnder witté, vnderſubſcriuing with inc at my requeſt and deſire, At *Sanctandrof*, the tent day of Inni, the zeir of God j M v C four ſcore ellewin.

M. P. Adamſon.

Dauid Carnegy of Colluthie, witnes.
William Scót of Abbotiſhall, witnes.
Alexander Bruce of Erliſhall, witnes.
Borthink of Gordonſhall.
M. William Ruſſell.
William Lermouth.
Thomas Kingzo.
M. Robert Wilkie.
M. Andro Moncreif.
M. Dauid Black.
M. Andro Huntar, ſcribe of the Prouinciall Aſſemblie.

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